42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg

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865
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And first the patient (*magtán*). This man takes a sitting posture, in the case of the Isneg mostly on the ground or on the floor, and extends both legs in such a way as to expose the vastus externus of the quadriceps extensor muscle of one of his thighs. Sometimes the exposed leg is slightly bent at the knee, in order to obtain a uniformly even surface. Lest the leg in question be moved from its position or the muscle relax through trembling, the patient usually thrusts one of his hands (the left, in case he presents the right thigh to be slapped) between the two legs and sustains the exposed thigh from beneath.

FIG. 1. THE *Binú'o* GAME

When everything is ready, the other man, the agent (*maánd*) prepares himself to strike a blow on the exposed muscle with the flat of his hand. This preparation is very elaborate: the agent starts from a place at some distance from the patient and approaches, retreats and approaches again several times in succession, every time contorting his body in every possible way, and swinging his arms, especially the one that has to strike the blow, to and fro, up and down, as if he was going to strike a score of enemies. When coming near his opponent, he occasionally pats the exposed muscle with just a slight

The Common Law enjoins that man must not: 685
steal, tell false stories of others, court the wife of an- 683
other, nor make trouble at a feast. It further enjoins 684
that a man must respect the rights of individuals, 689
give food to visitors, give aid to neighbors, and that 867
parents shall teach children the old customs and legends, as well as correct them in order that they may grow up properly.

The Apayaos have a very complete system of so- 576
cial etiquette which might be characteristic of a high 192
culture. It displays a nice sense of fitness and an innate kindliness of nature. Hispitable customs make the visitor's stay a happy one. There is even no embarrassing sense of indebtedness for gifts of service or materials to be expressed: for the people have no word meaning "thank you" in their dialect. When one goes on a journey, there is no word meaning "good-bye": no sad word of farewell. One just walks away as if he were going down to the river to take a bath. When he returns, even after a long absence there is no word of greeting. He is treated just as if he had only come back from taking his bath. As a matter [515] of fact he may have; for it is the custom to take a bath in the last river crossed before reaching home.

The people keep their houses and surrounding 356
grounds clean and neat. Clothing is kept washed, 515
and daily baths in the river are taken. The bark of [824]
the *taplet* tree is used for cleansing purpose.

The Apayaos are remarkedly modest about their 516
persons. A woman must not allow her legs to spread 834
when squatting to a sitting position nor allow her tapis to go above her knees. Even when there are no 834